

MISSIONARY ADVOCATE.

HIS DOMINION SHALL BE FROM SEA EVEN TO SEA, AND FROM THE RIVER EVEN TO THE ENDS OF THE EARTH.

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PLACE OF WEeping.

THE JEWS.

WHAT ABOUT A MISSION IN PALESTINE is a question frequently asked. We hope, if we cannot in this, yet in an early number hereafter, to give answer at least of interest to this question, which seems to increase in importance in the minds of many devout persons. The good bishop now there seems to have incurred the displeasure of some, by his zeal and pious endeavours to make the true Messiah known in the places where his sacred feet once trod, and where he spake those words on earth to his disciples which he now speaks from heaven, "Preach my gospel to every creature."

BISHOP GOBAT.—In relation to the disgraceful protest against the work of the Church at Jerusalem, Bishop Gobat alludes in these few words only:—

As to a kind of protest lately circulated in England, by some persons holding offices in the Church of England, addressed to the patriarchs and bishops of the Eastern Churches, I think that I may safely leave it in the hands of Him whom we serve. Still I confess the protest has deeply humbled me, by reminding me of my weakness, and of how little I have done toward turning the poor, ignorant, deluded members of the Greek, the Latin, and other Churches, from darkness unto light, and from the power of Satan unto God. At the same time, I hope I shall always, by the grace of God, act in such a way as to give me cause to rejoice when thus blamed or slandered.

THERE ARE FIFTEEN MILLIONS OF JEWS IN THE WORLD,—we quote from the New-Orleans Christian Advocate,—twice the number that were in the palmy days of David and Solomon. The present are halcyon days to them—the securest and quietest they have known since the overthrow of their kingdom. The history of their persecutions is long and startling. Seven times have they been banished from England—seven times from France. Ferdinand and Isabella made victims of eight hundred thousand of them. Now a Jew is one of the ministry of Spain. Napoleon did much for them. In England the public sentiment is in favour of removing their last disability. And in the United States the children of Abraham have, for the first time, found themselves *at rest*. For this the Jews love the United States and its constitution above all others, and

make our most devoted citizens. Here, without let or hinderance, they advance to the places they are able to win, in finance, literature or politics. There are in the United States one hundred and fifty thousand.

In 1809 the first systematic efforts were begun for their conversion to Christianity; though no generation since the Christian era has been without individual converts, by ordinary means. It was called the London Jews' Society, under the auspices of the Church of England. Now this society numbers thirty-nine stations and about one hundred missionary preachers—all converted Jews. In Jerusalem it has one congregation: in London another—Palestine Place, the foundation of which was laid by the Duke of Kent, in 1816. Six or seven hundred converted Jews have been brought in here. Services are held in three languages—Hebrew, German, and English. The Ritual is translated into Hebrew: and one hundred Jewish children are constantly under Christian instruction, in a school attached.

A third Jewish Christian Church and congregation is in Posen, Poland; and the fourth in Constantinople. The last under the care of the Free Church of Scotland. The A. B. C. F. M. have had two missionaries at work for several years in Constantinople, who report that thousands of Jews believe, and would profess Christianity but for rabbinical tyranny.

There are now twenty-six distinct missionary organizations operating in various parts of the world—England, France, Germany, etc.—for Christianizing God's covenant people. These employ three hundred missionaries, and the results are fifteen thousand converted Jews now in their fellowship. Many converts attach themselves to the evangelical Churches and ministry—these are not included. In America twenty-five converted Jews are in the ministry. In England fifty have been ordained.

The American Society for promoting the cause of Christ among the Jews employs eight missionaries, three colporteurs, and four students for the ministry attached to this society. The entire expenses of the

society last year—agents, missionaries, printing—all, was \$13,289 03. Its Board is made up as its patrons, by the various evangelical Churches.

Mr. Bonhomme, a missionary in their service, represents the interest felt in his mission among the Jews as greater in the last three months than any previous period these ten years. They receive him readily in their houses and counting-rooms, and come out to hear his sermons, as he proves from the Scriptures that Jesus is the Christ.

FRANCE AND ITALY.

A METHODIST BOOK-STORE IN FRANCE.—License has been given, and the store was formally opened at No. 8, Rue-dé-Farme, Paris, on January 23, 1854. The Methodist Missionary Society, at a late meeting, made a grant of books for the benefit of the missions under the care of Rev. Dr. Cook, the superintendent of missions in France. His application was for certain books that might be translated into the French; Methodist books by American authors.

INCREASE OF PROTESTANT CHURCHES.—Eight churches were opened in France in the course of last year. Of these, one at Alençon was shut by authorities, two months after the dedication. The priests were afraid, it seems, of its success.

TWO NEW MONTHLIES.—This new year has seen the appearance of two new monthlies among French religious organs. One is "The Christian Review," which promises to be well written and well sustained. Among the contributors are the Revs. Adolphe Monod, De Pressense, and others of the best Protestants. The other periodical is an humble sheet, entitled, "The Friend of the Poor and the Afflicted," and destined to make known French benevolent societies and institutions.

PERSECUTIONS AND THE BRITISH EVANGELICAL ALLIANCE.—In France scarcely a week passes now without new cases of religious persecutions coming to light. Since I sent my last letter, the Court de Cession, or Court of Appeals, the highest in this country, has decided that the decree of the 25th March, 1852, against clubs and meetings of all kinds, equally applies to religious services, so that no meeting for religious purposes can be held henceforth without leave of the prefect, and this permission can be withdrawn at pleasure. In consequence of this decision, meetings have already been forbidden in Villefavard and Chatauponsac, where they had been peaceably held for the last ten years! In the first of these localities there is not a single Papist; and yet the rector of the academy will not allow a Protestant school to be opened, and has actually sent a Romanist to hold the parish school. This teacher, however, has been unable to begin his school, as he cannot find any lodgings in the place.

In another Department, near Montauban, a pastor has been ordered to appear before the authorities, because he had sold a few almanacs and given Bibles and Testaments to his flock, without having a bookseller's license. According to the theory now put forth for the first time, a man can neither sell nor give books to his intimate friends, unless he have first taken an oath of allegiance to the emperor, obtained from the mayor a certificate of good morals (!) and received a license from the prefect!

Until lately the Methodists had been exempted from these persecutions, which had fallen on the Baptists, the Protestant Reformed, and the Free Churches. But we are now at last assimilated to our Christian brethren. At Alais, the second town in the Department of the Gard, south of France, the Rev. C. Gilly, who came out last year only as a Methodist minister, has been condemned, a fortnight ago, to fifty francs (ten dollars) for having held meetings, professedly religious, without the previous consent of the prefect. You may inquire, perhaps, What will our Church do in such a case? Why, simply pay the fine and begin again.

Not so, however, our English brethren. The Committee of Council of the Evangelical Alliance, British organization, have sent over to Paris, to be submitted to the approval of the ministers in the capital, a draft of resolutions, one of which is as follows:—

"Resolved, That the affectionate assurance of the cordial feelings of this committee be communicated to those brethren in France who have recently met to consider the line of their duty under the persecutions excited against them by the party of the priests. That there seems reason to apprehend, unless the government of the emperor should make a speedy and decided stand against the unjust influence of the Vatican, that evil days are in store for the friends of the Bible in France. That our prayers should therefore be offered for the emperor, that our co-religionists may lead 'quiet and peaceable lives' under the shadow of his authority—and for the ministers of the gospel that their faith and courage fail them not in the hour of trial, and that, if called to undergo incarceration for the cause of Christ, they may be able to submit to it with joy that they are counted worthy to suffer for his sake."

This I take to be merely the beginning of a series of protests, petitions, and speeches, destined to wake up the friends of religious liberty in England, and reach the emperor of this country.

RELIGIOUS LIBERTY IN FRANCE.—Intelligence was given at the monthly meeting of the American Tract Society in New-York, that some invasions of religious liberty had awakened alarm among Protestants,—several chapels having been closed under cover of the decree of March, 1852, aimed at political gatherings. But a valuable list of tracts, having the sanction of the government, may have unrestricted circulation; and vigorous operations are in progress for their general diffusion. About seven hundred and fifty thousand copies have been distributed recently, besides one hundred and seventy-five thousand copies of the "Almanac of Good Counsels," for 1854. An additional appropriation of three hundred dollars was made to the Paris Tract Society, five hundred dollars having been previously sent.

NICE, ITALY.—The Church is aware that the French Methodist Mission Conference has been enabled to occupy the city of Nice, which is within the confines of Italy, and indeed the gate to Italy from France. This they have been enabled to do by means of appropriations by our Board. We have enabled them also to advance into the island of Corsica, and occupy the city of Bastia. At this latter place they have had embarrassments from the French government; but we hope they will be permitted to prosecute their work. At Nice the door is wide open; and we have before us a letter addressed to Rev. Dr. Kidder by Rev. G. Camban, the missionary minister, dated at Nice, January 24, 1854, from which we make the following extract. It will be read with deep interest. Nice is a city to which invalids, and many persons of leisure, from all the northern countries, resort in the winter, for health, and for quiet and moral society. Hence it is a very important point from which to sound out the word of the Lord. Mr. Camban says:—

The strangers, Protestants, Catholics, or Greeks, who have come to Nice this year, have been less numerous than during preceding years. But our congregation has increased. The hearers of last year had told their friends on leaving, Go to the evangelical chapel. O! it is an interesting part of my labours to be brought in contact with so many families coming from so many countries. You are aware—as your pastors are removed from time to time, according to a principle of your Church—that in many cases a new voice, a pastor of a different character, a kind of preaching quite of another cast, captivates some unstable and unfaithful souls. It is certain that my hearers have listened, and are still listening to the word of God, with such an interest and profit as to encourage me more than ever. They come to thank me as souls which have been fed and strengthened.

Well, I preach evangelical doctrines, and bring to view those points the most humiliating and repugnant to those who have not enjoyed the spirit of Christ. Romans vi, 1, formed the subject of my last two religious services. In the first sermon I spoke of man without law, under the law, and as having no other refuge than the grace of God. In the second, I noticed the justification which gives us peace with God. I noticed the nature and sanctifying influences of such a work. In the first part I showed that justification, in its very nature, was

such as to make man right before God, his law, and man's own conscience, and secured to us peace with God; and in the second part, that such a justification necessarily sanctifies. An auditory never listened with a more profound seriousness. Since that time I have heard of persons strangers to such a faith, who had been deeply affected. Three religious officers, who had come in for the first time, remained to the close of the service, captivated by the truth they heard. These strangers, who hear such a doctrine, do not leave without having received good impressions, such as will not be lost.

A lady of Paris, who was blessed here last year, brought her husband here this year, and he has now become a member of our committee. The whole family is very punctual and attentive every Sabbath. The father of the family came to see me, and desired me to see to his children, and to instruct them in the doctrines they heard me preach. A Russian lady came to me, and said: "On Christmas-day I went to the chapel, conscious of some alienation from the Lord. The sermon touched my heart; drew me on to God in such a manner, that I thought it proper to go to the table of the Lord." A Russian general and his wife, having, it is true, a kind of piety, but having no clear and settled views as to the fundamental points of religion, now march on firmly in the way of truth and life. The general has become a member of our committee. An aged soldier, of the name of Promoli, a distinguished man, speaking several languages, was passing by our chapel one Sabbath morning, as he was going to the English church. He entered the chapel, listened, and was won by the truth in such a manner, that all the efforts made to get him from us have been fruitless. He is an intimate friend of our enemies; he goes to see them, and speaks to them about the good done to his soul.

I could give you a great number of facts. A girl who came here as a chambermaid, found peace a few days since, in one of our experience meetings. She sent me an excellent letter, which I have transmitted to Dr. Cook. I have also sent him another letter from some Scotch ladies, named *Shand*, who frequented our chapel, who have written me some excellent things, and also sent me 87 frs. 50 cts. Finally, a lady of Edinburg, interested in our work, has just sent us 250 francs.

The Italian work.—A little farther in Italy, the Italian work is conducted in the language of Dante; but at Nice it must be carried on in French. *Everybody* here understands the French. Those who understand and speak the Italian are strangers passing through Nice. When the gospel will have fairly taken hold of Nice and its surrounding country, French Churches will multiply. Hence I have cast my eyes and directed my energy in that direction, without, however, giving up the evangelization of the real Italians.

I have received encouragements from both quarters. A certain movement has taken place. New elections have occurred, and the new and liberal ministry has been strengthened. We can now evangelize from house to house without any fear; the field of our labors has been greatly enlarged.

An interesting incident recently occurred, which caused me great joy. Having an acquaintance sick at the hospital, I went to visit him; and the waiter, by a mistake, led me into another room, where he was not to be found. Great was my joy, however, when I discovered a young man who was very sick disposed to receive me, to listen to me, and even ready to receive the gospel. I paid him three visits. He has great confidence in me; my visits please him, and I have hopes of him. It is true the young man is French, but he is a Catholic; and I, a Protestant pastor, can go into a Catholic hospital and convert a Catholic to the gospel, without ceremonies and without difficulty. O, how important, dear brother, that such a work should be carried on! The almoner of the hospital, not able to get the young man to confess his sins to him, at last abandoned him, and now does not trouble him. What would have become of that poor soul, if it had not been for that providence which directed my steps thither? Those three visits I made were extremely encouraging. It is impossible for us fully to know all the good we may do.

Convinced that our work is of God, we are determined not to give up. The plan of our chapel and parsonage has been drawn up, and we are going to build, having as yet but 5,600 francs, though the enterprise will cost about 15,000 francs. The Lord will provide. Our Church has a committee this year, which is far superior to the preceding one, and it is this committee which is to build. The following is the list of its members. Half reside at Nice; the others visit it every year.

Mr. Camban, pastor, *President*; Mr. Pellion, French, *Treasurer*; General Schuller, Prussian; Barclay de Tully, Russian; Baron de Grimps, Swiss; Count de Eylag, Berne; Mr. Muleking, German; H. Muller, German; Mr. Gruing, Norwegian; Mr. Neel, English.

Dear brother, could you not insert an appeal in your journal in favour of our work? You gave us to hope for such assistance; why may we not realize it?

It is now one hundred and fourteen years that the Methodists have existed as a people. They now number in the world nearly two million of communicants, and preach the gospel to ten or twelve millions.

CHINA.

RELIGIOUS CHARACTER OF THE REBELLION IN CHINA.—One of the most strange and pregnant events which have happened in the world is the development of the religious element as the predominant motive in the insurrection in China. The Christian world learned this great fact very slowly indeed. It was manifested gradually. But it is now made clear by the concurrent information from many reliable sources. One of the most encouraging features in the great revolutionary movement in China is, that the people feel the influence of the religious element, and are beginning to declare for it, and act upon it from an internal impulse, as well as by authority of their leaders. We shall not stop to inquire whence this religious element was derived by the Chinese; but urge the importance of sending out intelligent, prudent, and enterprising missionaries, to act as opportunity offers, to give the movement a right direction, and stamp it with the stamp of a genuine spiritual Christianity. It is remarkable that the religious spirit and conduct of the revolutionists are not favourable to the Roman Catholic form of Christianity; and it is as remarkable that the Roman Catholics are unfriendly to the Chinese movement. Even the Catholic nations look coldly upon the efforts of the Chinese to revolutionize their country, because they see that the movement is, in its spirit, opposed to their image worship.

As the reader ought to have reliable information, we give below a letter from Rev. Dr. Medhurst, long resident in China, to the North China Herald. There is no better authority in China, and no better proof than what is stated here by Dr. Medhurst:—

RELIGIOUS CHARACTER OF THE CHINESE REBELLION—LETTER FROM DR. MEDHURST.

To the Editor of the North China Herald.

DEAR SIR,—As everything regarding the insurgents possesses a degree of interest at the present moment, I beg leave to send you the following account.

Having obtained admission into the city of Shanghai this afternoon, I proceeded to one of the chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was despatching on the folly of idolatry, and urging the necessity of worshipping the one true God, on the ground that he alone could protect his servants, while idols were things of naught, destined soon to perish out of the land; when suddenly a man stood up in the midst of the congregation, and exclaimed, "That is true—that is true. The idols must perish, and shall perish. I am a Kwang-se man—a follower of TAE-PING-WANG. We all of us worship one God, (Shang-te,) and believe in Jesus, while we do our utmost to put down idolatry—everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced, two years ago, we were only three thousand in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the mandarin troops that were sent against us. If it had not been that God was on our side we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teen-tsin, and we expect soon to be victorious over the whole empire." He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only the worship of devils, and the perseverance in which would involve them in the misery of hell; while, by giving it up and believing in Jesus, they would obtain the salvation of their souls. As for us, he said, we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here we make it our business to keep the commandments, to worship God, to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, he asked, of you Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the mandarins, who seize men by the throat, and if they will not give money, squeeze them severely; but if they will, they only squeeze them gently. He went on to inveigh against the prevailing vices of his countrymen, particularly opium-smoking,—that filthy drug, he exclaimed, which only defiles those who use it—making their houses stink, and their clothes

stink, and their bodies stink, and their souls stink, and will make them stink forever in hell, unless they abandon it. But you must be quick, he adds, for TAE-PING-WANG is coming, and he will not allow the least infringement of his rules—no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offences against the commandments of God are punished by him with the severest rigour, while the incorrigible are beheaded—therefore repent in time.

I could perceive, from the style of his expressions, and from his frequently quoting the books of the Tae-ping dynasty, that he was familiar with those records, and had been thoroughly trained in that school—no Chinaman, who had not been following the camp of the insurgents for a considerable time, could have spoken as he did.

He touched also on the expense of opium-smoking, which drained their pockets, and kept them poor in the midst of wealth; while we, he said, who never touch the drug, are not put to such an expense—our master provides us with food and clothing, which is all we want, so that we are rich without money.

I could not help being struck, also, with the appearance of the man, as he went on in this earnest strain. Bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement; their natural conscience assured them that his testimony was true, while the conviction seemed to be strong among them, that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. He spoke in intelligible Mandarin, with an occasional touch of the Canton or Kwang-se brogue. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian missionaries are accustomed to bring forward. The impression left on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry, and furthering the worship of the true God. Another thought also struck my mind, namely, this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve—but it does not appear to run directly counter to our objects. In the mean time we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. TAE-PING-WANG may thus prove a breaker-up of our way, and prepare the people for a more just appreciation of divine truth, as soon as we can get the sacred Scriptures freely circulated among them.

I am, yours truly,
Shanghai, Dec. 14, 1853. W. H. MEDHURST.

GERMANY.

JOURNAL OF REV. L. S. JACOBY.

Gottingen, Kingdom of Hanover, February 22, 1854.

REVEREND AND DEAR BROTHER,—Being obliged to wait here for the post to continue my journey to Bremen, I thought to occupy this time to give you a short extract of my journal as a report of my visit to the southern part of our work.

Thursday, February 9th.—I left at ten o'clock, and travelled the greatest part of the way to Hanover with a young lady that had before attended my meetings in Kramer-amthuse, and knew me. She soon began a religious conversation; and I found that she believed herself to be religious, but still was with her whole heart in the service of the world. I spoke very plainly with her, and proved to her the impossibility of serving God and the world. I had liberty enough to lay before her the whole plan of salvation, and I can believe the Lord blessed his word. She soon saw that she was far from Christ, and promised to seek the Lord in earnest. I gave her my German Testament, which she promised to read with prayer.

Friday, 10th.—The roads are, by reason of the snow that fell here, very bad. Instead of arriving with the post at six o'clock in the morning, we did not arrive before eleven o'clock at Cassell, where the railroad to Frankfurt commences. I had an opportunity to preach Christ to my travelling companions. One of them showed openly his infidelity, and tried to defend it; but he was soon obliged to give it up, being not able to answer my questions. It is easy to fight this people with their own weapons. I had expected to arrive in Frankfurt early enough to preach this evening, but I arrived at brother Nippert's only to see the congregation dismissed. I was glad to find the health of this brother so profitably changed, and I hope the Lord will give him new strength to labour in his service. His family is also well; and the work of the Lord is, as he said, progressing in this part of his vineyard.

Sunday, 12th.—Yesterday we spent in visiting several families, and also the new dwelling which brother Nippert has rented, and will move into the 1st of March. It is more profitably situated for the work, and the

meeting-room is larger than that which we occupy now. This morning at eleven o'clock I attended the Sunday school, which contains about forty scholars. The children are very attentive, and very much pleased with our "Children's Friend." In the evening I preached to a large congregation, and then held a prayer-meeting with about twenty persons. We have at present a small class of about ten members; but some of them, and the greatest part of our class in Offenbach, will leave for the United States. Though these souls are not lost to the work of God, but will, as we may certainly hope, be a support to our Church in the United States, still it is hard for our missionaries to see their members flock away, so that they have to commence always anew to gather members. We would wish rather to keep them here, to help us in the work of the Lord; but the times are so hard in Germany, that it is nearly impossible for the working class to make money enough to support their families. Monday evening I preached in Offenbach.

Thursday, 16th.—Tuesday morning we left for Friedrichsdorf. In the afternoon the monthly conference, which brother Nippert has commenced with some of the members of his circuit, to converse on the doctrines of the gospel, met at the house of brother Wallon. Two pastors of the French Reformed Church, and myself, took a vital part in this meeting. Three brethren had written essays on the new birth, and I rejoiced to hear their clearness and soundness on this great fundamental doctrine. We had also an opportunity, in debating this subject, to speak of justification and sanctification. I felt again, what I often had opportunity to observe, that these great doctrines are in no other Church so clearly and distinctly divided as in the dogmatics of our Church. We had a very interesting and blessed meeting. Afterward I held the first quarterly meeting conference for this circuit. In the evening I preached to a large and very attentive congregation, and spent the night in the house of brother Lenthold, the French pastor of this Church. Wednesday morning I left Friedrichsdorf, and arrived in Stuttgart in time to preach for brother Link, the missionary of the Evangelical Association, with whom I stay. To-day I saw our assistant, brother Kurtz, who, under many persecutions, labours faithfully for the work of his Master. May he strengthen him in his endeavours to promulgate the work of the Lord. I have seen several ministers, and was received very brotherly by most of them. With Mr. — I had quite a hard struggle. He is one of the greatest opposers of the Methodists, and had often, before we came to Germany, published very abusive letters against the Methodists in the papers he edits. He complains now that the reports which we sent to America were wrong; we make the people believe there is no religion in Germany, and that they were all like the heathens. I proved to him the contrary, at least from our side, and for others we cannot be accountable. I declared to him that our brethren in America knew very well, and had acknowledged so in their periodicals, that we were here to assist the endeavours of the German Christians to promulgate true holiness over the country. I hope that these lines will come under his eyes, and that he will give up his false accusation and prejudices.

Saturday, 18th.—Friday morning I went to Winnenden to visit brother Miller, the missionary of the Wesleyan Methodists from England. He is very near eternity; but I rejoiced to see him so well prepared to wait till his change comes. I did not leave him all the day, and was much edified. In the evening I preached to a crowded congregation, some of the preachers being present. This work is continued by the helpers of brother Miller, and several souls have been lately converted. They were glad to hear that the Wesleyan Missionary Society had sent to me twenty pounds to provide them with our publications, which I also acknowledge herewith thankfully.

This morning I bade, as I have reason to believe, my last farewell to brother Miller. May the Lord lead him safely to the better world, where sickness and suffering are no more. I returned to Stuttgart, where I visited in the afternoon candidate Kern, the nephew of brother Nast. He is a young man of piety and great talents, but lies now in the last stage of consumption. He has had many struggles, but depends entirely upon the merits of his Saviour. I had also to leave him after we had prayed together, with the expectation not to see his face again in this world. O what a solemn farewell, to leave friends with this thought. If my duty had not called me away, I would have gladly stayed a few days with this dying friend; for we can at no place be brought nearer to God, and attend better to our self-examination, than at the death-bed of saints. May the Lord leave a deep impression of these scenes in my heart, and may I always be prepared to attend to the summons of my Lord and Master.

In prison again.—In the evening brother Wallon, our helper, came from Heilbron. He had to stay again three days in a very dirty prison, and was treated by the magistrate like a vagabond. I am sorry to say that the clergy from Weinsberg have been the reason of this persecution. May the Lord have mercy upon them, and give us patience and humility to bear all these things without hard feelings against our persecutors. Brother Wallon will have to leave Wurtemberg, where

he laboured with great success. I expect he will go now to the United States; and I doubt not he will become a very useful preacher, being able to preach in the German and French languages. He is a descendant of the French refugees, who still speak the French language. We left at six o'clock for Heilbron, where I met the class at half-past eight o'clock.

Wednesday, 22d.—Sunday morning I spent in reading and meditation, for the churches are too cold, and I generally get rheumatism if I visit them in cold weather. In the afternoon we went to Unter-Eisesheim, a large village about five miles from Heilbron. The snow was very deep, so that it was very difficult for the horse to get through. I preached there to a small congregation, and afterward met the class. Our brethren and sisters on the whole circuit are very sorry that brother Wallon has to leave them. We returned to Heilbron, where I preached in the evening to a very large congregation. O that the Lord would send us a useful man to carry on this work. Monday morning we left Heilbron at half-past five o'clock, and went with the railroad to Besigheim. Two miles from this place lies the village of Wallheim. Here brother Wallon has laboured with great success. I met the class at seven o'clock, and found most all the members converted and rejoicing in the Lord. Before I had spoken with all the members, the room was crowded, and I was obliged to preach to them. Many of the friends had come three miles from Hofen, where we have also a small class. I felt indeed at home among this people. May the Lord keep them faithful. I left at nine, and returned to Besigheim.

O happy America.—Here at the railroad depot I met a travelling journeyman, whose feet were frozen, and who wished to go to Stuttgart to the hospital. The poor fellow, a shoemaker, who was the only son of an old widow, was obliged to travel three years after he had served in the army for several years. He was from Augsburg, but was not permitted to commence business, and take care of his old widowed mother, till he would have finished his travellings. O happy America. I gave him my New Testament, and he promised to read it diligently.

An aged Tract Distributor.—At half-past eleven I arrived at Illingen, and found old mother Griess, formerly from Norwalk, Ohio, earnestly occupied labouring for her Master. Though she is more than sixty-six years old, she goes about distributing tracts, and selling books and Bibles, and inviting the people to seek their souls' salvation. She was indeed glad to see me, and I believe she would have gone with me to Bremen if I had pressed the matter; for she is not satisfied here, having not the means of grace she enjoyed in Norwalk. However, she is earnestly engaged in preparing for heaven. At noon I went to Enslingen, two miles from Illingen. Here I met brother Haas, also formerly from Norwalk, and who will soon return there. I met the class at half-past two o'clock, and found the members earnestly engaged in serving their Master. At half-past three o'clock I preached to a large congregation. I was very tired, and lay down at brother Haas's to rest a few moments; but the smoke in the room from the stove soon drove me away. "You see," said brother Haas, "it is not so in America." I told him he had not travelled much in the country, for there we had to stand such things very often. But brother Haas thinks there is only one America, and I am sure he would rather work day and night there, than live in ease in Europe. But I am sorry that he takes a great part of our class with him. At five o'clock we returned to Illingen, where I preached at six o'clock to a very large congregation. Then all the members from Illingen and Enslingen went with me to the railroad depot, where I had to talk with them all the time, though I was so exhausted that I could hardly speak. I went this evening to Bruchsal, where I stayed the night. Tuesday morning I returned to Frankfurt. Brother Nippert will occupy brother Kurtz only in the work till we can find another useful helper to assist him. Brother Nippert will visit Wurtemberg as often as possible. The Lord has commenced a good work there, and I doubt not he will support it, in spite of all persecutions. Praise the Lord, our labours have not been in vain. May it please the Lord to continue to prosper his work. I met several brethren, who have been powerfully converted, and will soon be a great help to the work. We have been much encouraged by all we have seen and heard; and if the expenses were not so great, I would visit that part of the work from three to four times a year.

Saturday night.—I arrived Thursday evening in Bremen, and found—except some of my children—all in good health. Our work, as the brethren told me, is progressing, and the Sabbath schools are very well attended. Pray for us, my dear brother, that the Lord may continue to give us encouragements, that we may labour with joy in this great work.

With high Christian respect, yours in Christ,
LUDWIG S. JACOBY.

A MORAL.—According to the recent annual showing of the condition of the finances of Switzerland, that government has a surplus as large as that of the United States in proportion to population.

NORWAY.

REV. O. P. PETERSON.—We have before us letters from this beloved brother, in which he states that he arrived at Frederickstadt, Norway, after a pleasant passage, *via* England, of five weeks from New-York.

Our people will be glad to have some extracts from the letters of this missionary, formerly known as "Holy Peter" among his shipmates.

We have been preserved in a mysterious manner. We had not a single storm from the time we left New-York until we arrived at Christiana, Norway; and in every respect we have been very comfortable, thanks be to God.

We had to stay three days in Liverpool before I could get my books discharged and passed through the custom-house. I had to pay duty on them, which I did not feel free to do; but it was not to be avoided, and I paid £2 6s. From Liverpool we took passage to Hull, but just in time to lose the steamer; in consequence of which we were detained fourteen days, and then departed by steamer to Christiana, and from thence by land carriage fifty miles to Frederickstadt. There is a great stir produced among the people by the presence of the Mormons.

I have tried to preach several times, and have had large gatherings and good attention, though there is a spirit of opposition, even from those from whom I had a right to expect better things.

I have so many invitations from far and near, that it will take a long time for me to determine whether to meet them all. I ask your earnest prayers, that I may fulfil my ministry to the glory of God and the good of immortal souls.

A VOICE FROM NORWAY.—A merchant resident in Bergen, Norway, being on a visit to this country a few years since, visited the Bethel Ship, New-York, under the care of Rev. O. G. Hedstrom. While there, by the word of God, and the subsequent personal conversation of the pastor, the merchant was awakened, and returned to his native country intent on leading a life of devotion to the Saviour. He wrote to the pastor, under date of January 20th:—

Receive my best thanks for your letter by brother O. P. Peterson. It was of great comfort to me. I have since attained to rest and quietness; but sometimes I am afraid for this quietness, and think that I am going wrong; that I am too drowsy; that I make too small progress; and that therefore God will not accept me: but at other times my faith is more firm, so that I am sure that God, for the righteousness and death of my Saviour Jesus Christ, will be to me, though a great sinner, merciful, and enable me to fight against the world, the flesh, and the devil. I pray to him for the gift of his Holy Spirit, to enable me to resist steadfast unto the end. I am too weak of myself, and need wisdom and strength, and everything from our Father in heaven? Is it so with others? And do others also feel thus?

SWEDEN.

MISSIONARIES are needed in Sweden as much as in other countries where vital religion has suffered from having received the care and patronage of the state. The clergy severely oppose dissent, whether from pure, conscientious motives, or for any other cause, on the part of those who wish to be free from the obligations of the state religion. It is found to be impossible, however, among a people who have an open Bible, to wholly prevent action. Happy will it be if the pastors of the state Churches have more prudence than has been displayed by their class in every other country; and will now, after the experience of the past, show to the people what is the good and the right way. We are pained to read that

In Sweden a new religious sect has sprung up called the *Contemplators*, because they believe that, in meditating incessantly on the essence and qualities of God, which they call contemplating God, they attain the perfection of saints. They think that everybody who does not join them will certainly be damned. A peasant named John Olsson, of the village of Otteslaett, in Gothenburg, cut the throats of his two children, one aged a year, the other eighteen months, to, as he said, preserve them from eternal condemnation.

TEMPERANCE IN SWEDEN.—We are happy to follow the foregoing with a more pleasant item. One of our exchanges says of Sweden, that "from the king to the

meanest boor, the entire nation, each in its own way, seems to be moved with a laudable desire to effect the suppression of intemperance. The working classes have made a remarkable demonstration against the great distillery kings near Carlshaan; they marched in immense crowds to the distilleries, and demanded that no more *hell-broth* be made at present. Petitions are numerous sent to the king from all parts of the kingdom, entreating him to check the disastrous fabrication and consumption of that liquor. Drunkenness in fact has reached its climax in that country; the distilleries are burning up all the corn and potatoes they can lay hold of for the manufacture of the fire liquor, and the result is the want of bread, and the necessity of importations from abroad of the very products in which the country most abounds. The very wickedness of the people corrects them, and their backslidings reprove them; their country is wasted by the distillers and venders in their work of death, and the people begin not only to see but to feel it, and to avenge themselves, as it is their perfect right to do. May the iniquity of these men in our own country prove not *their* ruin, but the salvation of those they are leading on to ruin!"

AFRICA.

REV. J. S. PAYNE.—Our latest dates from Liberia, Western Coast of Africa, are, December 16 to January 13. In a letter from Rev. J. S. Payne, dated December 16, at Monrovia, whither he had come from Cape Palmas, he says of the Church and schools at Cape Palmas under his superintendence as presiding elder,—

The spiritual state of our Church and schools was very good when I left Cape Palmas, November 29th. We have been repeatedly blessed this year with refreshing seasons. The membership has increased from one hundred and fifty-five, with sixteen probationers, to one hundred and eighty-two, with twenty-two probationers. The four schools of the district have been kept open during the year until October, when I dismissed one teacher: the other three are in healthful operation; and number respectively, at Mount Emory, seventy-five scholars; Mount Tabman, thirty-five; Gilboa, twelve. The first school is taught by J. B. Webster and J. Ashton; the second by Richard Goode; the third by Thomas H. Gross.

REV. F. BURNS, and others in Africa, have sent us letters dated in December, when the preachers were on the eve of leaving Monrovia for Sinoe, the seat of the annual conference. President Roberts had kindly appropriated the government vessel to their use, as there was no other vessel on the coast to take them to the seat of conference; they had been delayed several days in consequence, but it was probably quite as well for them, for it was only on the day previous to their departure that the British mail steamer arrived at Monrovia with the mail, having the bishop's letter to the conference, and his letter of appointment of one of the members to the presidency of the conference.

CENTRAL AFRICA.—Dr. Barth, of the British expedition to Central Africa, has discovered a magnificent river in the far interior, forming the upper course of the Chadda, a tributary to, but larger than the Niger, and flowing through the extensive kingdom of Adamana, the most fertile and beautiful of all the countries visited by the traveller. This discovery is represented as unquestionably the most important which has been made in Africa for a very long time.

THE AFRICAN AMERICA.—Here is something for everybody, but for our legislators in particular; and none the less valuable, coming as it does from the pen of an editor of the secular press:—

Whether men, women, or children—whether Southerners, abolitionists, or politicians, like it, or do not like it, an off-shoot of America is settled on the African shores. That is a certain fact. Everything which characterizes this country has been taken there. Liberia is a photograph of the United States. The lights are negative; the forms and outlines are the same, though in miniature. Our Churches have gone there.

Earnest unsectarian Christianity gives its free, unshackled lessons there. Our hymns are sung in our own language. Policy and law act through our own forms.

The interest of America in the Liberian colonies has a higher origin than profit or political influence. She is their motherland. Their civilization is hers. Their institutions are hers. The still ocean of the tropics reflects to her a dark-browed image of herself; and from her especially the future of Africa promises to draw its characteristics.

Above all, let it be noted, that the whole policy of Liberia is republican. This is the restorative novelty for Africa. There stands the solitary example of an African people aiming to hold sovereignty distributed into the people's hands, and leaving their affairs to be managed by their united sagacity. Men have a manly position and a manly office, in being part and parcel of the government. They inherit a manly ambition; for each of the energetic and noble-minded may aspire at being chief.

This, their republicanism, is most worthy of being noted, because it forms so clear a contrast to anything the native African is acquainted with. He finds among his people a strong, useful or defensive government, capable of affording him safety, or of leading him in progress, only under a despotic rule. He has to learn that a people may be *king*, and that their rule may be at once peaceful, sagacious and strong.

But will republicanism endure and thrive there? Many circumstances are adverse. There is the hereditary tendency to construct despotisms, belonging to the races among which the republic is planted. There may be a very scanty supply of men suited to rule. A man fit for governing is thus too large a proportionate constituent of the body politic.

The whole train of their foreign political relations is adverse to republicanism. It is the monarchical governments of the world which have nodded recognition to this young aspirant for national dignity, as she raised her sable brow on the African shores. Her trade belongs to the English steamers. Her intercourse with the world is through them. Her sympathies will trickle away in that direction also, following her produce and her travellers, by the ready facilities which these lines of communication offer. Her troops shoulder the arms, and are clothed with the uniforms presented her by the Emperor of France. If there be a review, or a procession, or any military effort, everything glows with the tokens of French kindness. It is by the ocean that they live. Their settlements straggle, like a chain of beads, between forests and mountain slopes on the one hand, and the long, flashing edge of white surf on the other. Their navy, which visits and unites them, is a war-schooner, presented them by England.

Four or five nations have congratulated them on their independence. America is not among them. To the rest of the world we seem to have turned them out of the house, and then locked the door behind them. Though they whisper through the key-hole, or shout and peep up at the windows, there is no response. People pretend to be too busy to hear. Nobody cares to seem conscious that there is any such thing outside. This is neither kind nor wise. Would not everything be better off, and nothing be worse off, if there were an American consul at Monrovia? Would not many things slip on more smoothly, if there were a Liberian consul at New-York? The men, we may be sure, who hold these offices, will only be such as our government approves. This will be the great step for uniting the African race in this country with their restored nation there, and leading them to act with it, and for it, as preparing them to join it.

Or, suppose we do not choose to have any of their officials among us, we can, if we will, have as little to do with such agencies as we please. The Liberian people are not rich. They live very much from hand to mouth, feeling it no small matter to get a few thousand dollars to pay judges and policemen. Perhaps they are able to give a president something. At least they promise it, and doubtless there is some giving and receiving on that score, in addition to the compliments which pass between the parties on state occasions. President Roberts has had a good deal of travelling and negotiating to do on behalf of the nation, and his friends more than doubt if the funds of the republic would have been found available to cover his expenses, in cases where it would not have been suitable to wait till they grew rich enough. They will not therefore trouble or enlighten us with political agents except we want them. If they become satisfied with their present political relationship, the seeking for political intercourse may need to be on our part and not on theirs.

Let this unseemly, and, as to our principles, this discordant state of matters, cease. Let some enlightened congressman take in hand the statement of a fact that Liberia is an independent republic, and get the government to acknowledge the fact. This does not make it more or less a fact than it is. It only puts the United States in their proper position. It will retain the younger in connexion with the more matured model of free government. It will be a boon to Africa, for it will strengthen the impression which the character of republican government is making on their minds. It will be

a pledge to the world that we are losing none of our interest in the great end of human progress and regeneration everywhere.

LIBERIA MISSION ANNUAL CONFERENCE.—The conference met at Greenville, at Sinou, Tuesday, January 17, 1854. Rev. F. Burns, President of the Conference; Rev. J. W. Roberts, Secretary; Rev. S. J. Matthews, Assistant Secretary. The session was continued until Saturday, 21st; when they adjourned to meet at Buchanan, Bassa County, on the second Wednesday in January, 1855. The minutes show an increase of one hundred and nineteen members and probationers over those of last year.

Stations of Preachers for 1854.

MONROVIA DISTRICT.

Rev. F. Burns, Presiding Elder.

Monrovia.—Philip Coker,* H. B. Matthews,* G. Simpson,* Superintendent.

Natives in and near Monrovia.—One to be supplied.

New-Georgia, Virginia, and Kentucky.—Philip Groce and E. W. Diggs.

Clay-Ashland and New-Orleans.—J. M. Moore,* Superintendent.

Upper and Grand Caldwell Circuit, including Upper and Lower Caldwell.—J. W. Roberts* and O. Richards.*

Millsburgh.—Amos Herring.*

New Gohah Mission.—William P. Kennedy.

Heddington and Robertsville.—James Byrd.*

Cape Mount.—One to be supplied.

Marshall.—H. H. Whitfield.

GRAND BASSA DISTRICT.

Joseph G. Thompson, Presiding Elder.

Edina and Lanesboro'.—J. G. Thompson.*

Buchanan and Fishtown.—S. J. Matthews.*

Peter Harris's.—One to be supplied.

Upper and Lower Bexley.—John W. Harland.

New-Cess Mission.—One to be supplied.

SINOUE DISTRICT.

B. R. Wilson, Presiding Elder.

Greenville, Blue Barra, and Davis-town.—B. R. Wilson.*

Louisiana and Reads ville.—W. H. Tyler.*

Lexington and Farmersville.—J. L. Morris and W. B. Montgomery.

Calckers Hill and King George's.—Daniel Ware.*

CAPE PALMAS DISTRICT.

James S. Payne, Presiding Elder.

Mount Emory Circuit.—J. S. Payne* and E. D. Taylor.*

Gillibo and Barraka.—One to be supplied.

* Ordained elders.

SOUTH AMERICA.

REV. G. D. CARROW, of the Philadelphia Conference, has been appointed to succeed brother Lore at Buenos Ayres; and we are happy to give him the following introduction to the friends of missions:—

At a meeting of the official members of St. Paul's M. E. Church, of Wilmington, Delaware, held March 16th, 1854, the following resolutions were unanimously adopted:—

Whereas it has been announced to us that our pastor, the Rev. G. D. Carrow, has been appointed missionary to Buenos Ayres, and will, therefore, be removed from St. Paul's M. E. Church before the expiration of the usual term of pastoral service. Therefore,

Resolved, That we deem it only due to the occasion to express, as the sense of this meeting, that during the past year brother Carrow has discharged his ministerial duties with fidelity and ability, and to the satisfaction of the Church, and that he especially merits our thanks for his zealous and successful effort to procure the entire liquidation of the Church debt.

Resolved, That while we would desire his continuance with us for another year, we submit to his removal in obedience to what seems to be an imperative call of the Church to another field of labour.

Resolved, That brother Carrow will bear with him our friendly regards, with our wishes and prayers for the health and comfort of his family, and the success of his pastoral labours.

Resolved, That the secretary of this meeting communicate a copy of these resolutions to brother Carrow, and also request their publication in the Christian Advocate and Journal.

H. B. PENINGTON, *Chairman.*

WILLIAM S. HAGAN, *Secretary.*

EXPLORATIONS IN SOUTH AMERICA.—A sister missionary society has set apart a missionary, giving him an open commission to visit and report upon the practicability of opening missions in the South-American States. Another exploration is to be commenced also, and for different ends, but doubtless the one will aid the other:—

Professor Rainey, of this city,—an ardent lover of science and an accomplished writer,—will sail this week, (March 20th, 1854,) direct for the Amazon. He is a young, active, yet experienced traveller, and is eminently capable of giving us reliable information of whatever he sees or investigates, having been a secretary of the "American Association for the Advancement of Science," the author of one or two treatises on Mathematics, and much addicted to scientific pursuits. He will visit the whole of the Brazilian coast, from Para to Montevideo, and thence proceed up the La Plata, visiting and exploring all the regions on that river and its tributaries as high as Bolivia. It is Professor Rainey's intention to prepare a complete popular volume of his explorations, and also a report which will be submitted to the government. We learn that he goes amply prepared to effect these designs; so that the public will look with much interest for this American information for American readers.

It is asserted by observant travellers that the South American is altogether the more valuable half of the Western Continent. However this may be, it is certain that the country contains, in wide diffusion and abundance, all the elements of wealth and power, and that the races occupying it, either indifferent to or ignorant of their use, have signally failed in their development. The La Plata and Amazon Rivers drain a country as varied, valuable, and beautiful, as any on earth; the one embracing every product of the tropical regions; the other traversing the entire temperate zone.

The La Plata has recently been thrown open to the free navigation of the whole world, by the four treaties concluded by our minister at Rio and the charge at Buenos Ayres, Messrs. Schenck and Pendleton, in conjunction with the English and French ministers. We have secured every desirable privilege for trading and navigation with Montevideo, Buenos Ayres, the Argentine Confederation, Corientes, Paraguay, and Bolivia, including the beautiful and very extensive regions lying between the two latter on the Pilcomayo and Vermijo rivers.

PRESBYTERIAN MISSIONARY.—Rev. Thomas H. Ombral, a member of the New-York Presbytery, has been appointed a missionary to Buenos Ayres, and has sailed.

NEW MEXICO.

REV. E. G. NICHOLSON writes from Santa Fe, January 14, 1854, to the Corresponding Secretary:—

I passed through this city three days ago on my way from Sonora to Teocolota, and am obliged to return to Sonora without delay. Cardenas and myself have been from town to town almost constantly since December 3d. He is destined, I think, to become an instrument of great good to this people. He meets with great difficulties in the prosecution of the work of our mission.

Brother Hansen is at Teocolota. His school numbers twenty-seven, boys and girls. He is doing well: teaches during the week, and preaches on the Sabbath.

It would have afforded me pleasure to have given you monthly notices of our movements and operations, but we have not had access to the mails, and have not had leisure to transcribe notes.

We apprehend that brother Nicholson is satisfied that we have much work to do in New Mexico, and is about taking steps by which it may be more effectually done.

DOMESTIC MISSIONS.

ROGUE RIVER VALLEY, OREGON.—It will be remembered that Rev. J. F. Royal, of Indiana, went overland to Oregon last year, with the consent of the bishop and the board. We have just learned that he arrived safely in Rogue River Valley, where he found himself shut in

among precipitous mountains, with a population without the Gospel of Christ. He had great difficulty in ascertaining the address of any of the members of the Oregon Conference. He finally succeeded in getting a letter to brother Wilbur, who came to him in person, and informed him of his appointment by the conference. But brother Wilbur informed him that it was not possible for him to reach his appointment at that season of the year, and he concluded to remain in Rogue River Valley, where a wide and effectual door was opened. His letter to us is dated at Jacksonville, O. T., January 18th, 1854. He says:—

We rented the most suitable building we could procure in this place, and occupy the back part as a family residence and the front part as a church and school-room. The day school is taught by my brother, and is in a flourishing condition. The Sabbath school is really prosperous; large attendance and great interest. Our congregations at preaching are generally large, especially at night. Though "wickedness has long reigned here," yet there are some omens of good among the people. Young men are forming moral reform societies, in which they pledge themselves against profane swearing, gambling, and the use of ardent spirits. Pastoral visits are received gratefully. There is much said, and something being done, toward building school-houses. There are pressing calls for preaching, and a willingness on the part of the people to assist in supporting it.

There are now six preaching-places besides this regularly established, most of which have to be filled on week-days. Preaching occasionally at Fort Lane, as they have no chaplain. We have organized three societies, and intend to organize two more immediately, and a quarterly conference, by divine permission. Pray for us. Yours, &c. T. F. ROYAL.

DOMESTIC MISSIONS IN IOWA CONFERENCE.

March, 1854.

To the Corresponding Secretary.

DEAR BROTHER,—I am happy to say that the missions generally on this district are in a more flourishing state than I ever knew them before. I think there is hardly a mission on the district but has had near a score of conversions and additions during the past quarter; and one, the Lansing, near a hundred.

The missionaries have laboured hard, and are still at it. Several new churches are going up; and we hope by conference, not only to have things in a healthy state, but a good increase. Yours affectionately,

H. W. REED.

INDIAN MISSIONS.

REV. J. SHAW.—This devoted superintendent of some of our Indian missions in Michigan has been taking steps toward the more permanent benefit of those bands under his supervision; and we hope ere long to give the Church some cheering accounts from that quarter.

THE FIRST CONVERTED CHOCTAW.—The Rev. David Lowry, writing in the Banner of Peace, says that Father King (of the Cumberland Presbyterian Church) "was the first man that ever preached the gospel to the Choctaws, and that the mother of the Rev. Israel Folsom was the first convert to Christianity among her people. After feeling the power of the gospel upon her own heart, this mother consented that her son might be sent to Connecticut to be educated. He has now a Church of over one hundred members, mostly full Indians. To this congregation I preached the first Sabbath after my arrival in their country, through their pastor as interpreter. The singing was all in Choctaw, and never have I heard more delightful music. My sermon was followed, after an hour's intermission, (during which the people took some refreshment brought with them in the morning,) by a discourse in the Choctaw language, from a licensed preacher, a full Indian, who lives in the neighbourhood, and promises much usefulness to his people.

Rarely have I seen a better organized congregation, or one that seemed more interested in divine worship, than I have found here—and with proper management a good influence cannot fail to go out from this neighbourhood among the nation at large. Most of the members of the Church, however, are extremely poor, and have large families of children.

THE TREATIES WITH THE OMAHAS, OTTOES AND MISSOURIS MADE.—The Indian Bureau has at length made treaties with the delegates from these tribes now in Washington, on the basis of the views which the Secretary of the Interior and the Commissioner of Indian Affairs have entertained with reference to their affairs with these tribes. The new treaties have both been duly signed.—*Washington Star.*



CAPTAIN WEBB.

CAPTAIN WEBB.

In "Bangs's History of the Methodist Episcopal Church," on page forty-nine of the first volume, the following account is given of one whose portrait we have put before the reader. He was one of the earliest "helpers" in that great work of God, called Methodism, by whom the infant society in New-York was aided. "An event happened about this time [from 1766 to 1769] which tended to bring them more into notice, and to attract a greater number of hearers. This was the arrival of Captain Webb, an officer in the British army, at that time stationed in Albany in the State of New-York. He had been brought to the 'knowledge of salvation by the remission of sins,' under the ministry of Mr. Wesley, in Bristol, England, about the year 1765; and though a military character, such was his love for immortal souls, that he was constrained to declare unto them the loving kindness of God. This he did, first to his fellow-soldiers, and afterward to all who were willing to hear him. His first appearance as a stranger among the 'little flock' in New-York, in his military costume, gave them no little uneasiness, as they were fearful that he had come to 'spy out their liberties,' or to interrupt them in their meetings; but when they saw him kneel in prayer, and otherwise participate with them in their worship, their fears subsided; and on forming a more intimate acquaintance, they found that Captain Webb had 'partaken of like precious faith' with themselves. He was accordingly invited to preach. The novelty of his appearance in the badges of a military officer excited no little surprise."

We again take occasion to recommend to the attention of all our friends, "Bangs's History of the Methodist Episcopal Church," in four volumes, on sale by Carlton & Phillips, price three dollars; a very cheap work.

MISSIONS TO FOREIGN POPULATIONS.

FRENCH MISSION IN NEW-YORK.—There is an increasing exodus from France to this country. In the month of February there was an emigration to this port alone of more than two thousand; and the prospect is that we shall have more and more of them.

We entreat the friends of Christ in behalf of this lively, active people, that their prayers may be offered for our missionaries who labour to bring them to an experimental acquaintance with our holy religion. To bring the French who have been under the instruction of bad priests, who are meddling with politics; extinguishing the lights of the word and spirit of God and every idea of a free conscience; and who, in consequence, have become sceptical in relation to all religious

teachers—to impress them, under such circumstances, with favourable views of experimental Christianity, requires, as in all cases, not only the Spirit's presence, but his power in answer to prayer.

SWEDES IN BOSTON.—Pastor Hedstrom attended the missionary demonstration which was held in Boston, and organized two societies there, one in the city and one in its neighbourhood. The society in the city has been divided into two classes, and is at present under the pastoral care of Rev. G. F. Cox, who takes a lively interest in this people, and is endearing himself to all the friends of missions, by the heart with which he engages to watch over a people who have yielded as great returns for the labour bestowed on them as any who have ever been entrusted to the care of the Methodist Episcopal Church.

REV. C. H. WILLERUP, of the Norwegian Mission in Wisconsin Conference, inquires: "Have you any Norwegians or Danes in New-York, who could come and help us?—the harvest truly is great and the labourers are few."

REV. O. HAMREN writes to us under a late date, that he now has fifteen members and twenty-five probationers. He preaches every Sabbath at Jamestown to a congregation of from one to two hundred persons.

REV. S. B. NEWMAN, of Chicago, spent some time in February and March in procuring subscriptions and taking up collections for the church which the people intend building for the Swedes in Chicago. He mentions Cincinnati among other cities which he visited, as having shown him great favour.

NORWEGIAN MISSION IN MINNESOTA.—Rev. Dr. Brooks writes:—

Quite a number of Scandinavians have found their way to Saint Paul, who were as sheep without a shepherd. Last summer brother Willerup, Norwegian missionary from Wisconsin, came to preach among his countrymen the word of life. It pleased the Lord to own it; sinners were converted. They were formed into a class, and have held on their way rejoicing in God. At the last session of the Wisconsin Conference, brother Agrelius was sent to this field of labour, and the Lord is blessing and owning his truth, so that now the one class has multiplied to three, and each as numerous as the first.

But our brethren are much embarrassed for want of a house wherein they can worship the God of their fathers; and in order to meet this embarrassment, they have set themselves to work to build a house for God—just such a one as they need. They are poor—all of them poor—yet they have manifested a liberal spirit, and given toward this object to the extent of their ability.

And now, brethren and friends—friends of missions, you who desire to see the cause of God prosper, you who have often prayed the Lord to revive his work, and especially to bless the missionary of the cross—we now, on the behalf of our Norwegian brethren, and in the name of our blessed Redeemer, ask you, if you cannot assist them a little in their effort to raise a tabernacle in the wilderness. You can send or hand it to Bishop Morris, (who is to preside at our next conference;) to brother Carlton, New-York; brother Swormstedt, Cincinnati; brother Doughty, Chicago; brother Leiby, P. E. of Milwaukee District.

SWEDES AND NORWEGIANS AMONG THE LUTHERANS.—We find in an organ of the evangelical Lutheran Church an account of a conference held for the benefit of the Scandinavians, in Chicago, Illinois, from the 4th to the 9th of January, 1854. They say:—

Nearly all our ministers were there, and the main business before us was to consult about the most efficient method of gathering our destitute countrymen into Christian congregations, and supplying them with the word of life.

Many delegates from destitute settlements besought us to send them ministers of our connexion, and altogether we had fourteen applications for ministers, seven of which were from Swedish and seven from Norwegian settlements, some of them having already houses of worship built. Need I comment on these facts? A circular letter was prepared to be sent to these places. We had preaching twice every day in both the Swedish and Norwegian language, and many that have been drawn away from the faith and sanctuary services of their fathers, were unable to stay away from our meet-

ings, which were solemn, for God was with us. On Sabbath we had a "feast of fat things."

We were about establishing a paper one half in each of the Scandinavian languages; but it was laid aside for the present, because the brethren were united in committing the editorial work into the hands of the two ministers in Chicago, Carlson and Andersen, who have "labour more abundant" already, and it was agreed that it must be published in Chicago, if published at all.

I must add that brother Carlson is doing well in Chicago. The Swedes are collecting around him, and his prospects are very promising.

The Norwegian congregation is also flourishing, being larger than ever before. Brotherlike, the two congregations in Chicago occupy the same house, namely, the small frame building erected five years ago by the Norwegian Church.

Brother Andersen's congregation will, however, soon commence the work on their new church, which they need very much.

The Church organized last winter, at St. Charles, Illinois, by Rev. Messrs. Haselquist and Andersen, is flourishing; and a new congregation, mostly of Swedes, has been gathered in the city of Rockford, on Rock river, Illinois.

Assistance is needed in order to follow up this important work, and we rejoice that the Church in the East is not only willing to hear, but is answering substantially the appeals made in the West, so that instead of complaining in this respect, we will "thank God and take courage," and so should the whole Church.

We have now been able, by the blessing of God, to get a Norwegian and a Swedish Church established in Chicago, the great metropolis of the West.

SEAMEN'S DEPARTMENT.

BRITISH MERCANTILE MARINE.—Parliamentary returns, just made public, give the following figures relative to the mercantile marine of Britain. For convenience of reference, we condense the reports into a tabular shape:—

YEAR.	No. of British sailing ships in Channel Islands but not col'a	1. HOME TRADE SHIPPING.		TOTAL MEN.
		Tonn.	Steamers. Tonn.	
1849.....	9,298	665,726	312 54,089	44,650
1853.....	8,477	689,342	374 85,471	42,740

2. PARTLY HOME-TRADE, PARTLY FOREIGN-GOING.				
1849.....	1,897	281,951	20 5,539	12,977
1853.....	970	156,800	28 7,250	7,694

3. SOLELY FOREIGN-GOING SHIPS.				
1849.....	6,612	2,040,344	82 48,693	94,984
1853.....	8,110	2,665,685	237 125,539	122,091

TOTAL OF BRITISH SHIPPING.			
1849.....	18,221	3,096,342 (steam & sail)	152,611
1853.....	18,206	3,730,087 (steam & sail)	172,525

River steamers not included in the above.

COMMERCE OF THE PORT OF NEW-YORK FOR JANUARY, 1854.—The following is the number of vessels of each class arrived at this port for the month:—

	Number.	Tonnage.
Steamers	15	27,526
Ships	92	72,338
Barques	65	20,002
Brigs	75	13,544
Schooners.....	39	5,345
	286	138,755

NATIONALITY.		
	Number.	Tonnage.
United States.....	204	105,993
Great Britain.....	40	16,254
Bremen.....	12	6,177
Hamburg.....	8	3,094
Norwegian.....	4	1,455
Danish.....	2	384
French.....	2	357
Dutch.....	1	215
Spanish.....	1	192
Oldenberg.....	2	580
Mecklenburg.....	2	683
Sicilian.....	2	500
Venezuelan.....	2	350
Prussian.....	2	1,409
Belgian.....	1	328
Chilian.....	1	784
Total.....	286	138,755

The following comprises the foreign immigration to this port, from the various ports designated, for the month:—

	Number of Passengers.
British	8,263
German	4,553
French	2,834
West Indies	51
Italian	7
Chilian	18
South American	10
United States	1,683
Sicilian	7
Total	17,426

March 14, 1854.—Sailors are extremely scarce. For want of them, vessels ready for sea have been waiting in the stream since the middle of last week.

THE SCARCITY OF SEAMEN is by no means a bad sign for their interests; and we are pleased to see in the same paper the fact is stated, that an application has been made for the formation of a school, with a view to educate youth for seamen's life. "A good time" has not only come in part to seamen, but evidently a better is coming; and "the mouth of the Lord hath spoken it," "the abundance of the sea shall be converted."

THE SAILOR-BOY'S FAITH.—The report of the *Seamen's Friend Society* vouches for the truth of the following incident:—A vessel was overtaken by a terrific hurricane, in the middle of the Atlantic Ocean. After the most astonishing efforts to weather the storm, the awful intelligence from the captain broke on the ear of the passengers. "The ship is on her beam-ends; she will never right again; death is certain." "Not at all, sir! Not at all, sir!" exclaimed a little sailor-boy. "God will save us yet." "Why do you think so?" said the captain, with strong feeling and astonishment. "Because, sir, at this moment they are praying under the Bethel Flag, in the city of Glasgow, for all sailors in distress, and us among the rest; and God will hear their prayers; now, see if he don't." The captain, an old weather-beaten tar, exclaimed, with tears running down his cheeks, "God grant that their prayers may be heard in our behalf, my little preacher!" At that moment a great wave struck the ship and righted her! A simultaneous shout of exultation, gratitude, and praise, louder than the storm, went up to God. A few days after, the noble ship rode safely into New-York harbour.—*Banner of the Covenant.*

YOUTH'S DEPARTMENT.

FROM GERMANY.—Our young friends may know, that in giving to them a letter we have received from brother Jacoby, one of our missionaries in Germany, and the superintendent of our work there, we think a great treat is offered them. Perhaps it will be as well that we give them one letter entire, and part of another. Well, then, the latter shall come first:—

I have been unable to leave the house for some days in consequence of a bad abscess; but that is very beneficial for body and soul. [Strange language, is it not?] The work of the Lord is prospering, and I am glad of it for several reasons; one of them is, that it gladdens the hearts of the missionaries, and makes them somewhat forget that they are in a land where liberty is not understood as with you. We need great grace to bear with patience customs so foreign from yours. How happy are our American brethren! May God help you to keep your liberty upright against Popery and infidelity. Watchfulness cannot be too much recommended to the Protestants of the United States.

[Read brother Jacoby's journal in another part of the paper.]

BREMEN, March 4, 1854.

To the Corresponding Secretary.

REVEREND AND DEAR BROTHER,—I know you are at any time glad to hear that the work of the Lord is prospering. And so it is indeed. Last Sunday two souls were converted unto God. One of them a young girl, who had often been exhorted, by one of our sisters, to seek her soul's salvation; but she did not like to leave the world. A week ago she was deeply convicted of her sins; and having read in our "*Children's Friend*" how a little child that felt her sins, came praying to the Lord Jesus, asking in a childlike way, "Lord Jesus, forgive me my sins;" she followed her example, came in

the same way with tears before the Lord, and he heard this short prayer, and set the captive free! She was very happy, and proclaimed aloud what the Lord had done for her soul. Another young girl was converted Sunday night, under the sermon of brother Riemenschneider. She lives not far from him; and on the way home from Kramer-amthuse to Steffens-chapel, they had enough to do to keep her still so as not to raise a crowd, for she shouted aloud the praises of the Lord.

The money that has been spent for Germany, and is still spent, is not in vain. The Lord acknowledges his work. Some of our members have left again for Cincinnati, with certificate; and others, that had not joined, go to Chicago with recommendation, and I doubt not the brethren will receive them kindly.

A Funeral.—Last Monday I had a funeral among my English congregation. The German pastor of Blumenthal had opened for us the church, and I was glad to find among my congregation many of the workmen from the porcelain factory.

It is my custom to go every Sunday morning from house to house to visit the people, before I attend the Sunday school, which we commenced six weeks ago among the English, and which is attended by from fifteen to eighteen children. I feel only sorry that I have not the English language better at my command; but the Lord will bless my feeble endeavours to do these people good. I must thankfully acknowledge, that the owners of the English Porcelain Manufactory assist my labours with great kindness. In behalf of our persecuted brethren in Weimar I have written to a high-standing brother in England; and we hope that we may reach, through his interposition, the heart of the Grand Duke, to grant to our brethren that liberty which they certainly should enjoy in the way of right. May the Lord come to our help.

A new Church.—The old houses on the lot which we bought in one of the most beautiful streets in the city for a chapel site have already been torn down, and preparations are made for the new building. We expect to be able to dedicate the chapel about the middle of October; and we doubt not, that after we have our own place of worship in the city, we will be able to exercise a still greater influence. May the Church remember us before the throne of grace.

Yours in Christ, LUDWIG S. JACOBY.

MISCELLANEOUS.

ANNUAL REPORT.—All who possibly can should read the Annual Report of the Missionary Society of the Methodist Episcopal Church, just issued in one hundred and twenty pages, octavo, by the Society. The pamphlet is one of indispensable necessity for reference to all who take an active part in the good cause of missions. There will be found in this annual publication the Treasurer's report, in reference to the eastern conferences, with notices of legacies, recapitulation by conferences, incidental expenses, Oregon and California, Germany, China, Liberia, domestic missions, recapitulation of disbursements. The assistant treasurer's report refers to the western conferences. The report closes with recapitulation and receipts by conferences, general recapitulation, contributors, bequests, patrons, life directors, life subscribers.

We pen these remarks in reference to the Annual Report, for the purpose of urging our brethren in general to obtain a copy, which they will receive gratuitously, that they may study its contents, and refer to it in promoting missionary business in their respective locations. During the year missionaries were sent out to the foreign field, as follows:—

Africa	3
Oregon	8
California	9
Norway	3
New Mexico	3
Total	25

We will publish, from the report, the hints for conducting missionary meetings.—*Western Chr. Adv.*

THE ANNUAL REPORT.—From a comparison of the thirty-fourth and thirty-fifth Annual Reports with the thirty-third, it will be seen,—

1. The amount of bequests or legacies reported in the thirty-third Annual Report is \$27,401 52. This amount is designed to express the entire amount received from that source from the beginning of the society, thirty-three years. The amount received from the same

source from the time of issuing the thirty-third to that of issuing the thirty-fifth, (not two years,) is £20,997 63.

2. The number of patrons by the contribution of \$500 was, in the thirty-third Annual Report, eight; in the thirty-fifth it is nine.

3. The life managers in the thirty-third report number thirty; the number in the thirty-fifth is one hundred and twenty-two.

4. The increase in the number of life members since the issue of the thirty-third Annual Report, is two thousand two hundred and sixty-eight.

Our missionary friends will probably know what uses to make of the facts we have put before them. We have nothing certainly whereof to boast, but we have that which should lead us to give thanks continually.

A NOVEL PROSECUTION.—A gentleman at Green Farms, Connecticut, lately left the Methodist and joined the Congregational Church.* In his new place of worship, says the *Springfield Republican*, he found it difficult to repress those outbursts of religious feelings which were allowable with the sect he had left, and was quite often guilty of the impropriety of "speaking out in meeting," to the great annoyance of his new brethren. He was laboured with affectionately upon the subject, but it was of no use—the occasional "Amen!" and "Glory to God!" would slip out in spite of his teeth. He was finally prosecuted for shouting "Glory to God!" under the influence of a stirring discourse, and was fined three dollars and costs, the costs amounting to ten dollars. In the complaint against him he was accused of "disturbing religious worship."

* Our understanding of the case is, that he, having been converted at a Methodist camp-meeting, was urged by his relatives, who were Congregationalists, to unite with them. We only regret, that where so large a liberty is professed, our friends should be dissatisfied with their own election.—[Ed.]

ORDER OF TRANSLATIONS.—The following table shows the manner and order of time in which the Bible was translated into English:—

Date.	Translators.
A. D. 706	Adhelm, Saxon Psalms.
" 721	Egbert's Four Gospels.
" 734	Bede's St. John's Gospels.
" 880	Alfred's Version of the Psalms.
" 1340	Rolle's (or Hampole's) Psalms.
" 1380	Wiclif's Bible.
" 1526	Tyndale's New Testament.
" 1530	Pentateuch.
" 1531	Jonah.
" —	G. Joye, Isaiah.
" 1534	Jeremiah, Psal., Song of Moses.
" 1535	Coverdale's Bible.
" 1537	Matthew's (that is, J. Roger's) Bible.
" 1539	Cranmer's Great Bible.
" —	Tauerer's Bible.
" 1560	Geneva Bible.
" 1560	Bishops' Bible. (Parker's.)
" 1582	Rheims' New Testament. (<i>Cath. Trans.</i>)
" 1600	Douay Bible. (<i>Cath. Trans.</i>)
" 1611	Authorized Version.

In speaking of the different translations of the Bible, such expressions are frequently used as would lead those unacquainted with the facts to suppose that they formed so many independent works; but there is, in fact, but one version of the Protestant English Bible in print, altered and improved by different hands, and which has received the subsequent amendments of many learned men; but from the first to the last, there has been but one actual translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental. Let him then look at two independent translations of the same book, of Thucydides for instance, by Hobes and Smith, (or Homer, by Pope and Cowper,) and the difference will be very visible. The resemblance in the versions of Scripture is so great, that it might safely be maintained that none of the authors of a new one undertook the task without the full assistance of such previous translations as had been made. The wisdom of such a procedure is obvious, unless there be some actual error of translation, and the mere fact that the version has been already received, and is familiar to the ears of the people, is a strong reason why nothing should be altered.—*Short's History of the Church of England.*

CANNON CONVERTED INTO RAILROAD IRON.—Bennett, Marshall & Co., of Pittsburgh, have bought a quantity of large iron cannon in Canada, which they will convert into railroad iron. The cannon were used against the United States throughout the whole war of 1812, and, it is said, made sad havoc among the American troops at Malden and Lundy's Lane. Converting cannon into railroad iron, is an approach to beating swords into ploughshares.

STATISTICS.

THE CATHOLICS IN THE UNITED STATES.—From the "Metropolitan Catholic Almanac and Laity's Directory, for 1854," published in Baltimore, we derive some important facts relative to the progress of Catholicism in the United States. The entire Catholic population of the United States is said to be 1,632,600, in the jurisdiction of various arch-dioceses, as follows:—

Baltimore, 77,500; New-York, 425,000; New-Orleans, 222,500; Cincinnati, 332,500; Oregon, 5,000; San Francisco, 75,000; Nebraska, &c., (apostolic vicar,) 5,300. In these arch-dioceses, there are 41 dioceses, 1,712 churches, 746 other stations, 1,422 clergymen in ministry, 182 clergymen otherwise employed, 34 ecclesiastical institutions, 45 literary institutions for young men, 171 female religious institutions, 112 female academies, 131 charitable institutions. The total of the Catholic population is supposed to be understated, as the returns of many districts were incomplete. During 1853, there was an increase of 9 dioceses, 1 archbishop, 5 bishops, 113 priests, and 167 churches. The number of colleges in the United States, under Catholic direction, is 24, and the theological seminaries number 29, with 4 preparatory seminaries. There are also 24 periodicals published in the United States, devoted to the spread of Catholicism, 20 of which are weekly issues.

Appropos of the growth of Catholicism, we find in the last number of the London Times an article devoted to the increase of "Papacy," in which that paper makes it appear by official report, that the whole number of Catholics in England and Wales is less than 200,000. It says:—

It appears that shortly after the expulsion of the Stuarts, the number of Papists in England and Wales was computed at 27,696. In 1767 another return was procured, and here the calculation gave 67,916, which figures, thirteen years later, were increased to 69,376. These seem to have been all the data brought before the compilers of the report for past years. At present, the actual number of "sittings in Popish places of worship, (after adding an estimate for those making no returns,) is 186,111. Now, if we take into consideration the essentially un-English character of these communities in general, and the extent to which the congregations are filled either with Irishmen or with foreigners from the various continental states, we may very safely put 150,000 as the sum total of the sittings required for *bona fide* English Papists; nor should we, indeed, have much hesitation in reducing even this amount by fully one-third.

RELIGIOUS DENOMINATIONS IN MASSACHUSETTS.—The Massachusetts Register states the numerical strength of the different religious sects in Massachusetts as follows:—

Baptists, 32,330, under the care of 265 pastors. Congregationalists, (Trinitarians,) 67,688, with 380 pastors. Christians, 2,000, with 31 ministers. Episcopalians, 5,609, with 57 pastors. Freewill Baptists, 1,500, with 13 clergymen. Friends, about 800. Methodist Episcopal Church, 24,000, with 300 stationed (including local preachers having charge of societies) ministers. Roman Catholics, 240,000, with a bishop and 65 priests. Shakers, about 600, divided into four united societies. Swedenborgians, nearly 2,000, with 5 ministers. Unitarians, 150 societies, (members not stated,) and about 154 ministers. Universalists, 153 societies, (members not stated,) with 125 clergymen. Wesleyan Methodists, 1,000, with 15 pastors.

It is further said:—Of all religious societies, including Jews, Quakers, &c., there are in the state 1,531. It is found that 238 of these have no ministers. Some are seeking them, some do not want them, and probably all can find the gospel without any great inconvenience.

LARGE FIGURES.—The following statistics descriptive of the Saint Nicholas Hotel exhibit the extent of that mammoth establishment:—

Dimensions of the site (about)	.....	2 acres
Cost of the building and ground	.....	\$1,000,000
Front	.....	300 feet
Depth	.....	200 feet
United length of halls and corridors (about)	.....	2 miles
Length of piping	.....	30 miles
Cost of furniture	.....	\$350,000
Number of domestics	.....	250
Number of gas-burners	.....	2,000
Number of apartments	.....	600
Number of private suites	.....	150
Full complement of guests	.....	1,000

THE PUBLIC DOMAIN.—The Speaker laid before the House a communication from the Secretary of the Interior in reply to a resolution, from which it appears the amount in round numbers donated by Congress for schools is nearly 49,000,000 acres land; universities, over 4,000,000; seats of governments, over 57,000; salaries, 422,000; internal improvements, 4,669,000; roads, 251,000; canals and rivers, nearly 6,000,000; railroads, over 8,000,000; swamp lands, nearly 36,000,000; deaf and dumb, 45,000; individuals and companies, 208,000; military services, 26,000,000. Aggregate, 134,704,392 acres.

STATISTICS OF THE LUTHERAN CHURCH IN GENERAL.—They were furnished by Rev. Dr. Harbaugh, of Boone County, Kentucky, in a discourse which he delivered to the congregation of Hopeful Church in that county:—

In the United States we have six colleges, with a number of classical schools and two female seminaries; seven theological seminaries; eleven periodical publications—six English, three German, and two Norwegian; thirty-four synods; nearly one thousand ministers; two thousand congregations; two hundred thousand communicants. The Lutheran population in this country, and throughout the world, may be briefly stated as follows:—

United States	.....	1,000,000
Sweden	.....	3,000,000
Norway	.....	1,500,000
Denmark, the Faroe Islands, Jutland and Greenland	.....	2,000,000
France	.....	500,000
Protestant Germany, the land of Luther	.....	25,000,000
Prussia	.....	5,000,000
Austria, Hungary, Bohemia, Moravia	.....	1,500,000
Poland and Russia	.....	2,500,000
West India Islands	.....	100,000
Brazil	.....	100,000
South American States	.....	50,000
Total	.....	42,250,000

Think, beloved brethren, of a Lutheran population of 42,250,000 souls, while only three hundred and thirty-six years ago, *one man, the IMMORTAL LUTHER, arose in the power of God's might, for the publication of those glorious truths so dearly cherished by all who bear his illustrious name. O the destiny of the Lutheran Church! What may she not accomplish by the blessing of God!*"

RELIGIOUS STATE OF FRANCE.—The total number of the Catholic clergy in France is about 42,000, comprising 15 archbishops, 65 bishops, 175 vicars-general, 661 canons, and 29,537 priests; theological students, 8,500. The archbishop of Paris receives 50,000 frs.; the other archbishops 20,000 frs. each, and the bishops 12,500 frs. per annum. Those archbishops or bishops who are cardinals, receive in addition 10,000 frs. Total cost of the Catholic clergy in France, 36,300,000 frs., convents, 3,000; nuns, 24,000; not including Trappists, Carthusians, Capuchins, and Benedictines. At the revolution of 1789, the number of nuns, of all orders, amounted to 32,000. Of the Protestant clergy, 507 are Calvinists; 249 Lutherans; salaries from the government varies from 1,200 to 2,000 frs., according to the number of parishioners. Protestant seminaries are endowed with 30 purses of 400 frs. each, and 60 half-purses of 200 frs.

STUDENTS IN AMERICAN COLLEGES.—Rev. Mr. Tarbox, Secretary of the American Education Society, delivered an address on the last Thursday in February, (which was set apart as a day of prayer for the conversion of young men in American Colleges,) at the Old South Church, Boston. The Journal says:—

He alluded to the 119 colleges in America, and the 12,000 students therein, with the great influence they must exert upon the future destiny of America. He said that in the New-England colleges there were about 2,400 students, and among these 800 were professors of religion, and 400 were preparing for the ministry. But the number of pious young men varied in different colleges. The number in Amherst College was large; for out of 208 students 145 were professors of religion; while in Harvard College the number was small, for out of 300 or 400 students, but 30 were professors of religion. He also stated that the number of students in theological seminaries had been on the decrease since 1840. Then the number in our theological seminaries was 328, while in 1852 the number was 198, and had increased none since, while the demand at home, in the wide West and in the foreign field, has vastly increased. The number of students in Andover Theological Seminary in 1840 was 152; in 1852 it was 91; and the same decrease was known to exist in the Old School Presbyterian Church; and in the Baptist Church the decrease was even more alarming. The turning away of young men from the sacred profession, was one of the signs of the times that demanded the attention of the whole Church.

THE TRADE AND BUSINESS OF A LAKE CITY.—This same city has commenced to do well in the missionary cause. We hope to hear that both in the cause of missions and of Church extension she is acting in accordance with the enterprise displayed by the figures which follow. The Buffalo Republic has an elaborate and valuable statement respecting the present condition, trade and prospects of that city:—

Buffalo contains a population of 85,000; total value of real and personal estate, \$24,455,753; receipts of flour in 1853, 983,837 barrels, a decrease of 315,676 barrels from 1852; receipts of wheat in 1853, 5,424,043 bushels; of corn, 3,665,793 bushels; and the aggregate quantity of all descriptions received was 11,078,751 bushels; receipts of pork, 102,548 barrels; total value of imports by lake, \$36,881,230, an increase of nearly two millions over the previous year; total imports from the West, \$89,000,000; added to the imports from the East, it makes a commerce of \$125,000,000. The number of vessels arrived is 8,298, with crews amounting to 131,000. There have been 73 disasters during the year, with loss of 15 lives, and property to the value of \$242,317.

The business of iron manufacture is largely increasing. Eight railroads centre in this city, all doing an increasing business. Exports to Canada during the year amounted to \$992,406. Imports from thence, \$392,718. Value of exports by Erie Canal, \$22,652,408, on which tolls were collected amounting to \$695,364; value of imports by Canal, \$64,612,102. An enormous quantity of railroad iron has passed through Buffalo during the year. The amount is not given, but the increase upon 1852 is 21,242,570 pounds. The forwarding business is also very extensive. Sixteen of the principal firms have formed themselves into an association, owning 554 boats of 126,000 tons.

ENGLAND AND WALES.—In 1851 there were 152 barracks, 716 work-houses, 162 prisons, 127 lunatic asylums, 94 hospitals, and 507 asylums in England and Wales. In the barracks there were 40,830 soldiers, and in the work-houses 125,430 helpless paupers, or poor, who receive in-door relief. The number of prisoners, of all classes, was 26,726; of insane patients in asylums, 18,141; and of persons in hospitals and other asylums, 52,142.

RAILROADS.—In England, in the six months from January to June, the railways carried 45,630,306 passengers; in the accidents, 148 persons were killed. The gross receipts of the French railroads, last year, amounted to 162,503,450 francs—30,000,000 more than in 1852.

CHAPLAINS TO THE ENGLISH ARMY IN TURKEY.—In the British House of Commons, March 2d, Mr. S. Herbert, secretary at war, said it was the custom, whenever troops were sent on foreign service, to appoint a sufficient number of chaplains for their spiritual care, and upon the present occasion there would accompany the force, which amounted to 25,000 men, four chaplains of the Church of England, one Presbyterian clergyman, and two Roman Catholic priests, making in all seven ecclesiastics.

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